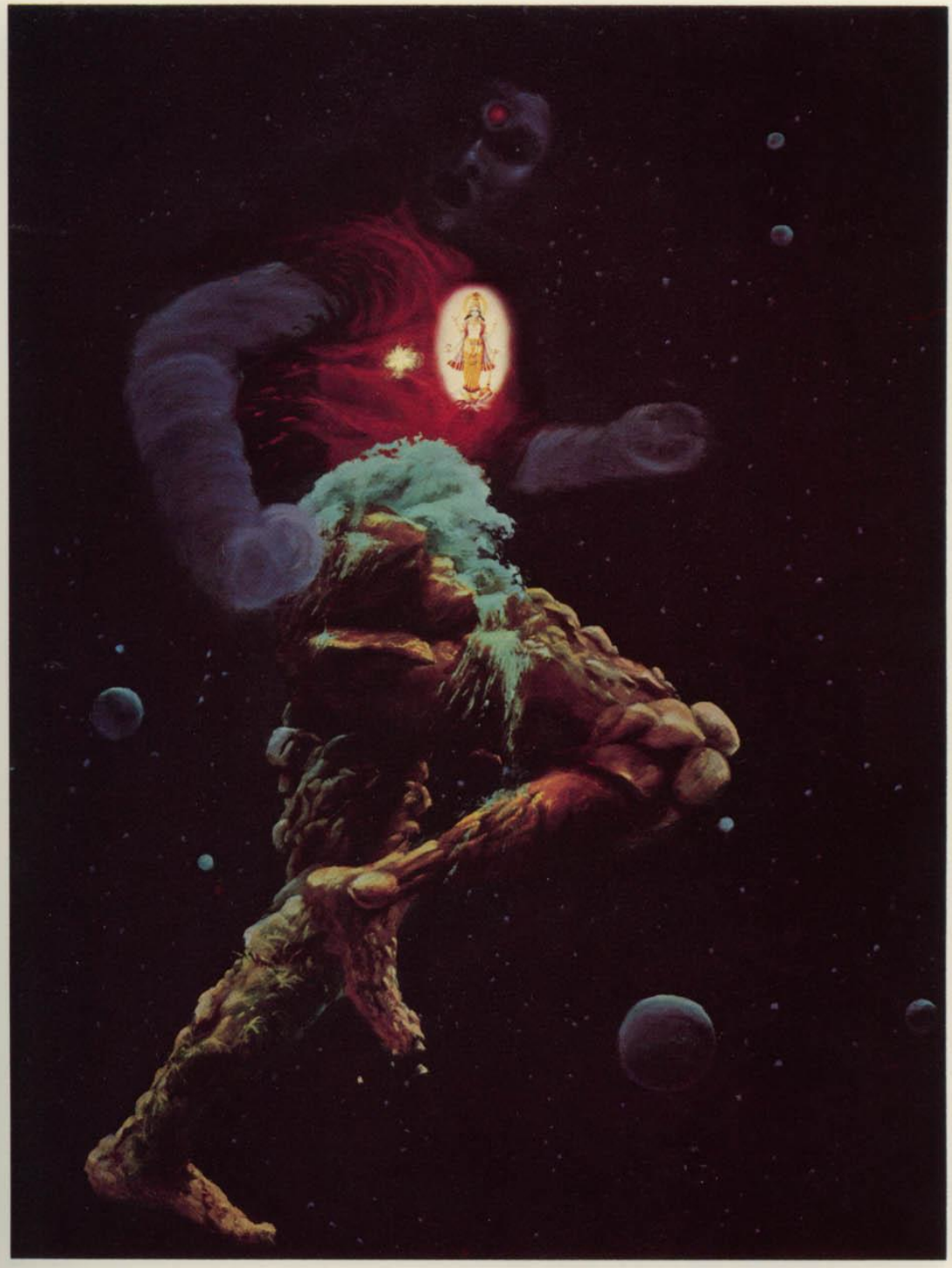

Plate 26 Kṛṣṇa's material and spiritual energies. *(pp.124–125)*

TEXT 4

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

SYNONYMS

bhumih—earth; *apah*—water; *analah*—fire; *vayuh*—air; *kham*—ether; *manah*—mind; *buddhih*—intelligence; *eva*—certainly; *ca*—and; *ahankarah*—false ego; *iti*—thus; *iyam*—all these; *me*—My; *bhinna*—separated; *prakrtih*—energies; *astadha*—total eight.

TRANSLATION

Earth, water, fire, air, ether, mind, intelligence and false ego—altogether these eight comprise My separated material energies.

PURPORT

The science of God analyzes the constitutional position of God and His diverse energies. Material nature is called *prakrti,* or the energy of the Lord in His different *purusa* incarnations (expansions) as described in the *Svatvata Tantra:*

visnos tu trini rupani purusakhyany atho viduh
ekantu mahatah srastr dvitiyam tv anda-samsthitam
trtiyam sarvabhuta-stham tani jnatva vimucyate

"For material creation, Lord Krsna's plenary expansion assumes three Visnus. The first one, Maha-Visnu, creates the total material energy, known as *mahat-tattva.* The second, Garbhodakasayi Visnu, enters into all the universes to create diversities in each of them. The third, Ksirodakasayi Visnu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramatma, who is present even within the atoms. Anyone who knows these three Visnus can be liberated from material entanglement."

This material world is a temporary manifestation of one of the energies of the Lord. All the activities of the material world are directed by these three Visnu expansions of Lord Krsna. These *Purusas* are called incarnations. Generally one who does not know the science of God (Krsna) assumes that this material world is for the enjoyment of the living entities and that the living entities are the causes *(Purusas),* controllers and enjoyers of the material energy. According to *Bhagavad-gita* this atheistic conclusion is

false. In the verse under discussion it is stated that Krsna is the original cause of the material manifestation. *Srimad-Bhagavatam* also confirms this. The ingredients of the material manifestation are separated energies of the Lord. Even the *brahmajyoti,* which is the ultimate goal of the impersonalists, is a spiritual energy manifested in the spiritual sky. There are no spiritual diversities in *brahmajyoti* as there are in the Vaikunthalokas, and the impersonalist accepts this *brahmajyoti* as the ultimate eternal goal. The Paramatma manifestation is also a temporary all-pervasive aspect of the Ksirodakasayi Visnu. The Paramatma manifestation is not eternal in the spiritual world. Therefore the factual Absolute Truth is the Supreme Personality of Godhead Krsna. He is the complete energetic person, and He possesses different separated and internal energies.

In the material energy, the principal manifestations are eight, as above mentioned. Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science comprises these ten items and nothing more. But the other three items, namely mind, intelligence and false ego, are neglected by the materialists. Philosophers who deal with mental activities are also not perfect in knowledge because they do not know the ultimate source, Krsna. The false ego-"I am," and "It is mine," which constitute the basic principle of material existence-includes ten sense organs for material activities. Intelligence refers to the total material creation, called the *mahat-tattva.* Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of *sankhya* atheistic philosophy; they are originally offshoots from Krsna's energies and are separated from Him, but atheistic *sankhya* philosophers with a poor fund of knowledge do not know Krsna as the cause of all causes. The subject matter for discussion in the *sankhya* philosophy is only the manifestation of the external energy of Krsna, as it is described in the *Bhagavad-gita.*

Plate 27 The process of creation, conducted by Lord Kṛṣṇa's Viṣṇu expansions.
(p.124)

TEXT 5

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

SYNONYMS

apara—inferior; *iyam*—this; *itah*—besides this; *tu*—but; *anyam*—another; *prakrtim*—energy; *viddhi*—just try to understand; *me*—My; *param*—superior; *jiva-bhutam*—the living entities; *maha-baho*—O mighty-armed one; *yaya*—by whom; *idam*—this; *dharyate*—being utilized or exploited; *jagat*—the material world.

TRANSLATION

Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

PURPORT

Here it is clearly mentioned that living entities belong to the superior nature (or energy) of the Supreme Lord. The inferior energy is matter manifested in different elements, namely earth, water, fire, air, ether, mind, intelligence and false ego. Both forms of material nature, namely gross (earth, etc.) and subtle (mind, etc.), are products of the inferior energy. The living entities, who are exploiting these inferior energies for different purposes, are the superior energy of the Supreme Lord, and it is due to this energy that the entire material world functions. The cosmic manifestation has no power to act unless it is moved by the superior energy, the living entity. Energies are always controlled by the energetic, and therefore living entities are always controlled by the Lord—they have no independant existence. They are never equally powerful, as unintelligent men think. The distinction between the living entities and the Lord is described in *Srimad-Bhagavatam* as follows (10.87.30):

aparimita dhruvas tanubhrto yadi sarva-gatas
tarhim na sasyateti niyamo dhruva netaratha
ajani ca yanmayam tad avimucya niyantr
bhavet samam anujanatam yad-amatam mata-dustataya

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as

minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."

The Supreme Lord Krsna is the only controller, and all living entities are controlled by Him. These living entities are His superior energy because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in quantity of power. While exploiting the gross and subtle inferior energy (matter), the superior energy (the living entity) forgets his real spiritual mind and intelligence. This forgetfulness is due to the influence of matter upon the living entity. But when the living entity becomes free from the influence of the illusory material energy, he attains the stage called *mukti,* or liberation. The false ego, under the influence of material illusion, thinks, "I am matter, and material acquisitions are mine." His actual position is realized when he is liberated from all material ideas, including the conception of his becoming one in all respects with God. Therefore one may conclude that the *Gita* confirms the living entity to be only one of the multi-energies of Krsna; and when this energy is freed from material contamination, it becomes fully Krsna conscious, or liberated.

Plate 28 Four kinds of pious men surrender to Kṛṣṇa, and four kinds of impious men do not. *(pp.129–134)*

TEXT 15

na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

SYNONYMS

na—not; *mam*—unto Me; *duskrtinah*—miscreants; *mudhah*—foolish; *prapadyante*—surrender; *naradhamah*—lowest among mankind; *mayaya*—by the illusory energy; *apahrta*—stolen by illusion; *jnanah*—knowledge; *asuram*—demonic; *bhavam*—nature; *asritah*—accepting.

TRANSLATION

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.

PURPORT

It is said in *Bhagavad-gita* that simply by surrendering oneself unto the lotus feet of the Supreme Personality Krsna, one can surmount the stringent laws of material nature. At this point a question arises: How is it that educated philosophers, scientists, businessmen, administrators and all the leaders of ordinary men do not surrender to the lotus feet of Sri Krsna, the all-powerful Personality of Godhead? *Mukti,* or liberation from the laws of material nature, is sought by the leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if that liberation is possible by simply surrendering unto the lotus feet of the Supreme Personality of Godhead, then why don't these intelligent and hard-working leaders adopt this simple method?

The *Gita* answers this question very frankly. Those really learned leaders of society like Brahma, Siva, Kapila, the Kumaras, Manu, Vyasa, Devala, Asita, Janaka, Prahlada, Bali, and later on Madhvacarya, Ramanujacarya, Sri Caitanya and many others—who are faithful philosophers, politicians, educators, scientists, etc.—surrender to the lotus feet of the Supreme Person, the all-powerful authority. Those who are not actually philosophers, scientists, educators, administrators, etc., but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord. They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them.

Because material energy (nature) is so powerful, it can resist the unauthorized plans of the atheists and baffle the knowledge of "planning commissions."

The atheistic plan-makers are described herein by the word *duskrtina,* or "miscreants." *Krtina* means one who has performed meritorious work. The atheist planmaker is sometimes very intelligent and meritorious also, because any gigantic plan, good or bad, must take intelligence to execute. But because the atheist's brain is improperly utilized in opposing the plan of the Supreme Lord, the atheistic planmaker is called *duskrtina,* which indicates that his intelligence and efforts are misdirected.

In the *Gita* it is clearly mentioned that material energy works fully under the direction of the Supreme Lord. It has no independant authority. It works as the shadow moves, in accordance with the movements of the object. But still material energy is very powerful, and the atheist, due to his godless temperament, cannot know how it works; nor can he know the plan of the Supreme Lord. Under illusion and the modes of passion and ignorance, all his plans are baffled, as in the case of Hiranyakasipu and Ravana, whose plans were smashed to dust although they were both materially learned as scientists, philosophers, administrators and educators. These *duskrtinas,* or miscreants, are of four different patterns, as outlined below:

(1) The *mudhas* are those who are grossly foolish, like hard-working beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme. The typical example of the beast of burden is the ass. This humble beast is made to work very hard by his master. The ass does not really know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being beaten by his master, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy sometimes, but this braying only disturbs others. This is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that *karma* (action) is meant for *yajna* (sacrifice).

Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to hear of the immortality of the living being. To such *mudhas,* material gains, which are destructible, are life's all in all—despite the fact that the *mudhas* enjoy only a very small fraction of the fruit of labor. Sometimes they spend sleepless days and nights for fruitive gain, and although they may have ulcers or indigestion, they are satisfied with practically no food; they are simply absorbed in working hard day and night for the benefit of illusory masters. Ignorant of their real master, the foolish workers waste their valuable time serving mammon. Unfortunately, they never surrender to the supreme master of all masters, nor do they take time to hear of Him from the proper sources. The swine who eat the soil do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane force that moves the material world.

(2) Another class of *duskrtina,* or miscreant, is called the *naradhama,* or the lowest of mankind. *Nara* means human being, and *adhama* means the lowest. Out of the 8,400,000 different species of living beings, there are 400,000 human species. Out of these there are numerous lower forms of human life that are mostly uncivilized. The civilized human beings are those who have regulated principles of social, political and religious life. Those who are socially and politically developed, but who have no religious principles, must be considered *naradhamas.* Nor is religion without God religion, because the purpose of following religious principles is to know the Supreme Truth and man's relation with Him. In the *Gita* the Personality of Godhead clearly states that there is no authority above Him and that He is the Supreme Truth. The civilized form of human life is meant for man's *reviving the lost consciousness* of his eternal relation with the Supreme Truth, the Personality of Godhead Sri Krsna, who is all-powerful. Whoever loses this chance is classified as a *naradhama.* We get information from revealed scriptures that when the baby is in the mother's womb (an extremely uncomfortable situation) he prays to God for deliverance and promises to worship Him alone as soon as he gets out. To pray to God when he is in difficulty is a natural instinct in every living being because he is eternally related with God. But after his deliverance, the child forgets the difficulties of birth and forgets his deliverer also, being influenced by *maya*, the illusory energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the *Manu-smrti,* which is the guide to religious principles, are meant for reviving God consciousness in the system of *varnasrama.* However, no process is strictly followed now in any part of the world, and therefore 99.9 percent of the population is *naradhama.*

When the whole population becomes *naradhama,* naturally all their so-called education is made null and void by the all-powerful energy of physical nature. According to the standard of the *Gita,* a learned man is he who sees on equal terms the learned *brahmana,* the dog, the cow, the elephant and the dog-eater. That is the vision of a true devotee. Sri Nityananda Prabhu, who is the incarnation of Godhead as divine master, delivered the typical *naradhamas,* the brothers Jagai and Madhai, and showed how the mercy of a real devotee is bestowed upon the lowest of mankind. So the *naradhama* who is condemned by the Personality of Godhead can again revive his spiritual consciousness only by the mercy of a devotee.

Sri Caitanya Mahaprabhu, in propagating the *bhagavata-dharma* or activities of the devotees, has recommended that people submissively hear the message of the Personality of Godhead. The essence of this message is *Bhagavad-gita.* The lowest amongst human beings can be delivered by this submissive hearing process only, but unfortunately they even deny giving an aural reception to these messages, and what to

speak of surrendering to the will of the Supreme Lord? *Naradhamas,* or the lowest of mankind, willfully neglect the prime duty of the human being.

(3) The next class of *duskrtina* is called *mayayapahrta-jnana,* or those persons whose erudite knowledge has been nullified by the influence of illusory material energy. They are mostly very learned fellows—great philosophers, poets, literati, scientists, etc.—but the illusory energy misguides them, and therefore they disobey the Supreme Lord.

There are a great number of *mayayapahrta-jnanas* at the present moment, even amongst the scholars of the *Gita*. In the *Gita*, in plain and simple language, it is stated that Sri Krsna is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the father of Brahma, the original father of all human beings. In fact, Sri Krsna is said to be not only the father of Brahma but also the father of all species of life. He is the root of the impersonal Brahman and Paramatma; the Supersoul in every entity is His plenary portion. He is the fountainhead of everything, and everyone is advised to surrender unto His lotus feet. Despite all these clear statements, the *mayayapahrta-jnana* deride the Personality of the Supreme Lord and consider Him merely another human being. They do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord.

All the unauthorized interpretations of the *Gita* by the class of *mayayapahrta-jnana,* outside the purview of the *parampara* system, are so many stumbling blocks in the path of spiritual understanding. The deluded interpreters do not surrender unto the lotus feet of Sri Krsna, nor do they teach others to follow this principle.

(4) The last class of *duskrtina* is called *asuram bhavam asrita,* or those of demonic principles. This class is openly atheistic. Some of them argue that the Supreme Lord can never descend upon this material world, but they are unable to give any tangible reasons as to why not. There are others who make Him subordinate to the impersonal feature, although the opposite is declared in the *Gita.* Envious of the Supreme Personality of Godhead, the atheist will present a number of illicit incarnations manufactured in the factory of his brain. Such persons whose very principle of life is to decry the Personality of Godhead cannot surrender unto the lotus feet of Sri Krsna.

Sri Yamunacarya Albandru of South India said, "O my Lord! You are unknowable to persons involved with atheistic principles despite Your uncommon qualities, features, and activities and despite Your personality being confirmed by all the revealed scriptures in the quality of goodness, and despite Your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."

Therefore, (1) grossly foolish persons, (2) the lowest of mankind, (3) the deluded speculators, and (4) the professed atheists, as above mentioned, never surrender unto

the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative advice.

TEXT 16

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur artharthi
jnani ca bharatarsabha

SYNONYMS

catur-vidhah—four kinds of; *bhajante*—render services; *mam*—unto Me; *janah*—persons; *sukrtinah*—those who are pious; *arjuna*—O Arjuna; *artah*—the distressed; *jijnasuh*—the inquisitive; *artha-arthi*—one who desires material gain; *jnani*—one who knows things as they are; *ca*—also; *bharatarsabha*—O great one amongst the descendants of Bharata.

TRANSLATION

O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

PURPORT

Unlike the miscreants, these are adherents of the regulative principles of the scriptures, and they are called *sukrtina*, or those who obey the rules and regulations of scriptures, the moral and social laws, and are, more or less, devoted to the Supreme Lord. Out of these there are four classes of men—those who are sometimes distressed, those who are in need of money, those who are sometimes inquisitive, and those who are sometimes searching after knowledge of the Absolute Truth. These persons come to the Supreme Lord for devotional service under different conditions. These are not pure devotees because they have some aspiration to fulfill in exchange for devotional service. Pure devotional service is without aspiration and without desire for material profit. The *Bhakti-rasamrta-sindhu* defines pure devotion thus:

anyabhilasitasunyam jnana-karmady-anavrtam
anukulyena krsnanusilanam bhaktir uttama.

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

When these four kinds of persons come to the Supreme Lord for devotional service and are completely purified by the association of a pure devotee, they also become pure devotees. As far as the miscreants are concerned, for them devotional service is very difficult because their lives are selfish, irregular and without spiritual goals. But even some of them, by chance, when they come in contact with a pure devotee, also become pure devotees.

Those who are always busy with fruitive activities come to the Lord in material distress and at that time associate with pure devotees and become, in their distress, devotees of the Lord. Those who are simply frustrated also come sometimes to associate with the pure devotees and become inquisitive to know about God. Similarly, when the dry philosophers are frustrated in every field of knowledge, they sometimes want to learn of God, and they come to the Supreme Lord to render devotional service and thus transcend knowledge of the impersonal Brahman and the localized Paramatma and come to the personal conception of Godhead by the grace of the Supreme Lord or His pure devotee. On the whole, when the distressed, the inquisitive, the seekers of knowledge, and those who are in need of money are free from all material desires, and when they fully understand that material remuneration has nothing to do with spiritual improvement, they become pure devotees. As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted with fruitive activities, and they search after mundane knowledge, etc. So one has to transcend all this before one can come to the stage of pure devotional service.

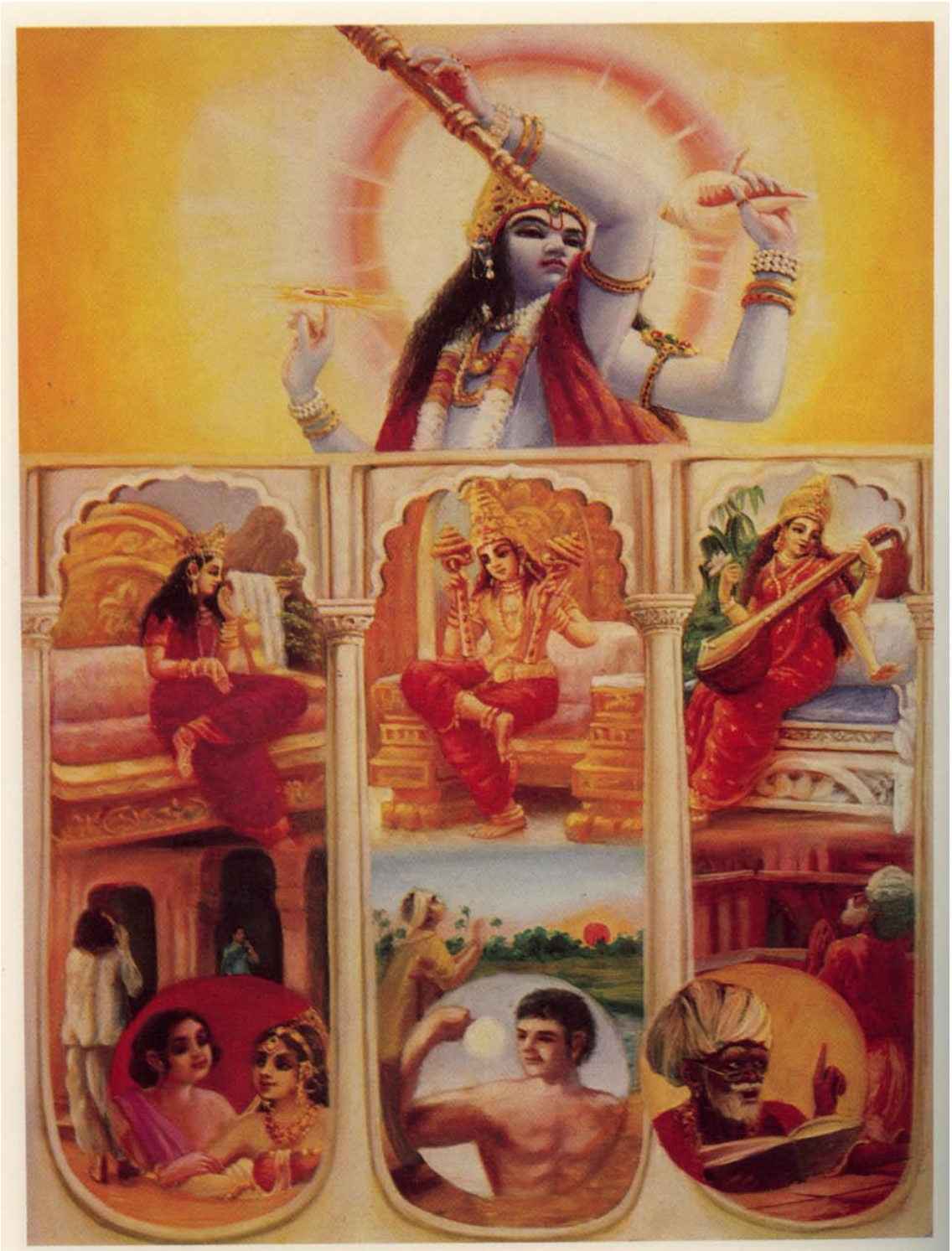

Plate 29 Men of small intelligence seek favors from the demigods and obtain their desires, but in actuality these benefits are bestowed by the Supreme Lord alone. *(pp.135–136)*

TEXT 21

yo yo yam yam tanum bhaktah
sraddhayarcitum icchati
tasya tasyacalam sraddham
tam eva vidadhamy aham

SYNONYMS

yah—that; *yah*—that; *yam*—which; *yam*—which; *tanum*—form of the demigods; *bhaktah*—devotee; *sraddhaya*—with faith; *arcitum*—to worship; *icchati*—desires; *tasya*—of that; *tasya*—of that; *acalam*—steady; *sraddham*—faith; *tam*—him; *eva*—surely; *vidadhami*—give; *aham*—I.

TRANSLATION

I am in everyone's heart as the Supersoul. As soon as one desires to worship the demigods, I make his faith steady so that he can devote himself to some particular deity.

PURPORT

God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have such facilities from the material demigods, the Supreme Lord, as Supersoul in everyone's heart, understands and gives facilities to such persons. As the supreme father of all living entities, He does not interfere with their independence, but gives all facilities so that they can fulfill their material desires. Some may ask why the all-powerful God gives facilities to the living entities for enjoying this material world and so lets them fall into the trap of the illusory energy. The answer is that if the Supreme Lord as Supersoul does not give such facilities, then there is no meaning to independence. Therefore He gives everyone full independence—whatever one likes—but His ultimate instruction we find in the *Bhagavad-gita:* man should give up all other engagements and fully surrender unto Him. That will make man happy.

Both the living entity and the demigods are subordinate to the will of the Supreme Personality of Godhead; therefore the living entity cannot worship the demigod by his own desire, nor can the demigod bestow any benediction without the supreme will. As it is said, not a blade of grass moves without the will of the Supreme Personality of Godhead. Generally, persons who are distressed in the material world go to the demigods, as they are advised in the Vedic literature. A person wanting some particular thing may worship such and such a demigod. For example, a diseased person is

recommended to worship the sun-god; a person wanting education may worship the goddess of learning, Sarasvati; and a person wanting a beautiful wife may worship the goddess Uma, the wife of Lord Siva. In this way there are recommendations in the *sastras* (Vedic scriptures) for different modes of worship of different demigods. And because a particular living entity wants to enjoy a particular material facility, the Lord inspires him with a strong desire to achieve that benediction from that particular demigod, and so he successfully receives the benediction. The particular mode of the devotional attitude of the living entity toward a particular type of demigod is also arranged by the Supreme Lord. The demigods cannot infuse the living entities with such an affinity, but because He is the Supreme Lord or the Supersoul who is present in the heart of all living entities, Krsna gives impetus to man to worship certain demigods. The demigods are actually different parts of the universal body of the Supreme Lord; therefore they have no independence. In the Vedic literature *(Taittiriya Upanisad,* First *Anuvaka)* it is stated: "The Supreme Personality of Godhead as Supersoul is also present within the heart of the demigod; therefore He arranges through the demigod to fulfill the desire of the living entity. But both the demigod and the living entity are dependant on the supreme will. They are not independent."